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PEAVILING PRAYER.

REV. S. H.

BY T. P. B.

Before the altar stood
An angel fair,
To do the bidding of our God
Concerning prayer.
A golden censer bright
Was in his hand;
To banish earth's long tearful night,
Was God's command.
This censer rare contains
The prayers of saints,
Who know God still reigns
Fourt their plaints.
The prayers of all who pray,
Both great and small,
Are treasured here, and ev'ry day
Help break earth's thrall.

The merit of Christ's death,
An incense sweet,
Brimming with our praying breath
As just and meet.
Behold the power of prayer!
With altar fire
The angel fills his censer fair —
God's fearful ire.
Now toward the earth 'tis strown;
Midst thunder's yell
And lightning's flash, and earthquake's groan,
Sins hears her knell!
Men, who mourn earth's wrongs,
Prayer still prevails,
And changes sorrows into songs,
While Satan quails!
Earth shall own her King,
And hail His reign,
We'll pray, and then with heaven sing
One grand amen!
Cambridge, 1883.

NEW YORK CONFERENCE.

BY REV. R. WHEATLEY.

PRIOR TO THE CONFERENCE.

The 33d session of the New York Annual Conference was held in the First M. E. Church, Peekskill, from April 4 to April 10. The examining committees met on the previous day; so did the officers and managers of the Ministers' Mutual Assistance Society—an organization which annually disburses over eight hundred dollars to needy members or their widows, and which appropriates fifty dollars toward the funeral expenses of each of its number. Twenty-five dollars is the initiation fee demanded of one who joins it immediately after reception into Conference. One dollar and fifty cents additional are required for each year spent in the Conference, but outside membership, before joining the society. Many members have annually received as much from its treasury as they first paid into it—once for all. No investment could be more profitable.

PROGRESS.

Progress all along the line was reported by the several presiding elders, beginning with him of New York, Dr. Milton S. Terry, whose valuable work on "Hermeneutics," to be published by the Book Concern, is now passing through the press. Three of the preachers of the New York East Conference have been followed in desistances from itinerant ministration by Rev. W. W. Sever of the New York Conference. He is said to have returned to his old ecclesiastical relations in the Protestant Episcopal Church. The kindliest feelings of his Methodist brethren accompany him. Mr. Sever is an elegant and cultured gentleman, deeply pious, was long the associate of Rev. Dr. Muhlenberg, but entered the Methodist ministry too late in life to be thoroughly at home in it. Comparative lack of success is said to have prompted return to the younger branch of the fold. May he turn many to righteousness among the Protestant Episcopalians, who talk much of the church. At the present rate of ministerial supply from the Methodist branch, the church will itself be Methodist at no very distant day.

The vigorous and versatile Osborn, the saintly Lounsbury, and the gentle Gaylord have passed over to the great majority since our last session. Nectarian rivalry has advanced

tages, but it is also attended by manifold and great disadvantages to the real interests of the general cause of Christ. It involves a waste of men, means, and energy that is wholly unwarrantable in view of the world's great need of the Gospel in newly-settled regions and in foreign fields. It also engenders a spirit of strife that does more to make infidels than to make Christians. The old circuit system does pretty well in supplying the wants of small and weak churches, but in some respects it is unable to compete with the vigilance and planning of a settled pastorate. The doctrinal and other differences must be marked that can hinder successful proselyting by comparatively permanent ministers. "Do the best you can," is the only wise advice under many circumstances. The New York Conference Church Sustentation Society, with a new trunk railroad, and with a population changing in consequence of the disappearance of the lumbering and tanning industries, within its limits has a field for usefulness that it will at least attempt to cultivate. It is still in infancy, but the infancy is prophetic of many manifold benefits.

BISHOP FOSS.

Bishop Foss is a dignified and able member of the episcopal bench; Dr. Foss was the excellent and successful president of the Wesleyan University; *Brother* Foss is identified with the New York Conference by many and tender ties. His father—one of the heroes of the old anti-slavery times—was one of its honored members. Dr. Archibald C. Foss and William J. Foss, his brothers, were members of the same body. The bodies of father and brothers now rest in hope of a glorious resurrection in the cemetery at Pawlings, N. Y., where the lovely and venerable widow and mother still resides. All the members of the Conference were heartily glad to see their old friend and brother in the president's chair; glad to witness his improved health; glad to listen to his touching, inspiring words. The deepest and best feelings of human nature are the simplest and least demonstrative. They choose instinctively to embody themselves in thoughtful considerate action rather than to voice themselves in noisy demonstration. Bishop Foss presided with great skill, assisted by cheerful and earnest co-operation on the part of his old colleagues. His recital of spiritual experiences during his late protracted illness will never be forgotten. It was an inspiration to hundreds. His address to those admitted to diaconal orders was extremely eloquent and impressive. "Preach the Word," was the injunction emphasized with fieryunction and force. Long may he live to honor Christ and to bless the church! The old New York Conference—mother of bishops—will never cease to pray for her sons in the general superintendency.

CHAPLAIN MCCABE.

You know him. He is inimitable. He is a member of this Conference, and therefore at home. Where is he not at home? His anniversary, the Church Extension, occurred the night before the close of Conference. The church—pews, pulpit, aisles, altar—was crowded. He sang, and he is quite a singer." Then he talked. The talk was deserted after dinner. Enjoying the desert, the people became good-humored, then excited, then generous. He told the old story—with variations, amusing, touching variations. Then he asked for a church—or \$250 which would build one, with help. He couldn't sleep comfortably unless he had a church to sleep with every night. A kindly layman accommodated him. Then he wanted two churches, and got them. "Let's have four," he suggested, and the four were forthcoming. "Now, let's have six!" The Chaplain's bid was becoming crowded, but the people pushed them in. "Now, let's have eight!" Smiles. A song by

the Chaplain, and a mighty chorus by the congregation. The ten were obtained. "Now, let's have twelve!" His love for churches is insatiable. The twelve were secured. The Chaplain's clerical bed-fellow now thought of putting that prince of beggars under the bed that night—there were so many churches. That did not hinder the Chaplain from ejaculating, "Now, let's have fourteen!" The jolly sunniness of the request was irresistible. But fourteen did not satisfy him. No less than twenty churches—in posse—were carried by the soulful McCabe to his bed-chamber that night. How he slept we haven't heard. Five thousand dollars—the largest collection he ever received—will only increase his craving for more churches.

REMINISCENCES OF YE OLDE TIME.

1. Of old John Street Church. Dr. Osborn, before his death, gave to Rev. A. J. Palmer, his successor in the pastorate of the old Yorkville Church, about a dozen canes—the remnant of those manufactured from the timber of the old John Street Church. One of these canes was presented, in public session of the Conference, by Mr. Palmer to Bishop Foss, whose response to the presentation speech was equally neat and happy.

2. Of the old rebel prisons. Mr. Palmer was not only one of the late Colonel James Perry's soldier boys, but he was also a prisoner in Virginia. Captured at Fort Wagner, he subsequently underwent the horrors of semi-starvation in prison. One singular result of this has been the loss of arithmetical memory. On emergence into freedom he found himself unable to repeat the multiplication table. But for the fact that some Southern Methodists in the rebel army discovered that he was a Methodist preacher's son, and therefore aided him, he might have been included among the unnumbered dead. Rev. D. Hananburgh, another member of the Conference, was long a prisoner in Salisbury, N. C. Prior to his capture he was an adept geographer. The effect of his suffering was the effacement of geographical knowledge from his memory. Neither of these brethren has succeeded in fully retrieving his losses.

Gossip! Yes, but gossip that affords food for much scientific thought, much religious meditation, much patriotic cogitation.

Time—ad especially space—will not allow more than briefest reference to the eloquent Mrs. W. B. Skidmore (worthy daughter of Dr. Thomas Bond), Mrs. Kennard Chandler, and Miss Eugenia Gibson (daughter of Rev. David Gibson of the N. Y. Conference), all of whom spoke at the anniversary of the Woman's Foreign Missionary Society. The latter is a youthful and gifted speaker, whose effectiveness is enhanced by her felt devotion to Christ and her usefulness as a missionary in India. Neither can we say much of Mrs. Dunton and of Mrs. Dr. Rust, who ably advocated the claims of the Woman's Home Missionary Society.

We hasten on to

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Both the North and South India Conferences are greatly straitened for want of men. In both Conferences several fields are weakly manured or left to be supplied (which means in this country unsupplied), because the laborers are so few. It has been intimated that educated young men refuse to come to the work in South India Conference because there are no assurances of a good salary. It must

be true that in a church whose history is made up of the deeds of heroic men, there are many who are ready to go forth at the call of the Master, though there may not be definite assurances given that they will be supported. But, as a matter of fact, no minister of the South India Conference has yet suffered for the want of food and raiment or for a home. No field in the world affords a better and larger opportunity for work. We need men who are strong in faith and full of the spirit of the Master—full of the Holy Ghost. May God send them forth to India! The work is prospering all over the land. God is with us, and we shall establish His kingdom in the midst of this people. Pray for us!

EVANGELIZATION IN BROOKLYN.

BY MISS M. E. WINSLOW.

A prominent rector said recently: "In my opinion the time has come when, unless the Salvation Army can get at the heart of things, we must send abroad for missionaries to convert Brooklyn." Also: "The differences that separate the Protestant denominations are not worth the breath spent in defining them; they are only the echoes of the fights of an older world, and unless the church of America draws close together, forgetting its differences, its philosophy, its aestheticism, its theology, and strikes together for Christ and regeneration, we shall have an upturning that will revolutionize our civilization. Thirty-five hundred accessions during the year to the five leading Protestant denominations of a city of nearly six hundred thousand souls, is a percentage small enough to make us tremble for the stability of Christianity."

Such words from such a source are startling, and cause one to look around and see what is being done for the masses in this great city; and surely there seems to be an unbounded activity. Almost all the Methodist churches have been holding revival meetings nightly, and in some the results are exceedingly encouraging. Hanson Place and Fleet Street have been especially blessed.

At Dr. Theodore Cuyler's in Lafayette Avenue, and at DeWitt Talmage's in Schermerhorn Street, the interest has been great and on the increase, while Dr. Fulton's (Baptist) Temple, the old rink, has been a scene of steady revival work all winter.

Following Rev. A. B. Earle, who held meetings here in December, came an ex-Presbyterian minister named Barnes, a Kentuckian, who considers himself "commissioned to preach a gospel of healing for both body and soul." His ideas are peculiar. He considers all sickness as the direct work of the evil one and the result of sin in the victim thereof, in that he will not trust in Christ for cure. He spends his mornings in visitations from house to house praying with and anointing the sick. At the close of the afternoon meetings he calls to the front two classes of people: First, those who are willing to take from Christ anything that they need; and second, those who come to be healed specially of bodily diseases. These—and there are usually a dozen or more—he anoints, individually, with oil, and prays with collectively. Apart from this idiosyncrasy, Mr. Barnes is a wonderful Bible student and an eloquent preacher.

The Salvation Army is gaining a foothold in this city. Its regular services are well attended, its uniformed emissaries are actively fitting from place to place, and the most determined pessimist cannot accuse this new church of the lower ten of being dead or even asleep.

Another powerful instrument of evangelization is the Woman's Christian Temperance Union, which in Brooklyn, at least, is in danger of sinking its original purpose in the certainly more fascinating one of soul-saving. There are four local Unions in Brooklyn, scattered in different parts of the city. The first, organized the year of the Crusade, has ever since that time (nine years) held evangelistic meetings for the drinking classes every night in the week. The number attending these

services fluctuates, of course, but an average of seventy-five is maintained, and multitudes of cases of men and boys, permanently lifted from a criminal, or at least a sensuous, life into good citizens and earnest Christian workers, attest the transforming power of the Gospel as presented by these handmaids of the later days on whom the Lord has poured out His Holy Spirit.

In addition to these regular meetings, the women have during this winter leased a low theatre, known as Brunell's Museum, and held meetings there on Sunday evenings, gathering an audience of over a thousand people, most of whom are never known to go inside of a church. It is largely composed of boys and young men, and there is a fair sprinkling of that class which calls itself "professional," consisting of minstrels, dancers, supernumeraries, scene-shifters, etc. Many of their wives and daughters accompany them, and here listen to the Gospel invocations for the first time. At the close of the meeting, which consists largely of "testimonies" and exhortation from men of the same class who have found Christ "mighty to save," an "inquiry meeting" is held, and the women and other Christian workers go from seat to seat pointing souls to Christ.

It would seem that George Pentecost's work alone ought to evangelize Brooklyn. This indefatigable pastor and evangelist, besides his regular church services and his two weekly meetings wherein he explains the Sunday-school lesson to large assemblies of teachers and superintendents, preaches every Sunday afternoon in the Academy of Music, a vast audience listening to his simple, forcible utterances. Inquiry-meetings follow these services, and a corps of trained workers follow up those interested, throughout the week. Pentecost also holds nightly revival services at his own church, and multitudes are thus being led to Christ.

A convention for the promotion of holiness was in session some weeks since, in the old Johnson Street M. E. Church. The three daily sessions have been pretty well attended, those of the evening quite largely so, and good work has been done. It is well to "tarry at Jerusalem" till we are endowed with power from on high, but in a great city which is forever sending up the Macedonian cry of "Come over and help us," it will not do to tarry too long."

VERMONT CONFERENCE.

Reported by REV. H. A. SPENCE.

The thirty-ninth session of the Vermont Annual Conference opened at St. Albans, April 25, with Bishop Harris in the chair. A half-hour devotional service was conducted by P. Merrill, after which the Bishop conducted a sacramental service assisted by the presiding elders and older members of the Conference.

The secretary, R. Morgan, then called the roll of Conference, when an unusually large number responded to their names. The brethren from Burlington district were quite generally present. R. Morgan was again elected secretary, and nominated as his assistants P. M. Frost, G. E. Smith and D. H. Merrill. T. P. Frost was elected railroad secretary, and F. W. Lewis was elected to assist the statistical secretary.

Bishop Harris explained the enforced absence of Bishop Peck, and a committee consisting of M. Hubard, W. J. Johnson, O. M. Boutwell, H. P. Cushing and L. McAnn was elected to express the sympathy of the Conference.

The hours for meeting and adjournment were fixed at 8.30 A. M. and 12 M., the first half-hour being devoted to prayer.

D. Willis was granted a supernumerary relation, having been in the ministry for forty-three years. He was not present at the seat of Conference.

The health of P. Merrill having failed, he made a statement to the Conference of the facts in the case with much manifest emotion. He was granted a supernumerary relation.

R. Morgan, the presiding elder of St. Albans district, made his first report, which was greeted at its close with unusual demonstrations of approval. The effective elders on the district were passed in character.

J. M. Appleman was announced as transferred to the Troy Conference.

H. A. Spence reported the Montpelier district, and the effective elders were passed in character.

S. F. Cushman was granted a location at his own request, he having removed to northwest Iowa with his family.

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J. P. Magee, who was not able to be with us a year ago, but whom the Conference is always glad to welcome, was introduced for the thirty-first time—having attended that many Conferences consecutively except last year.

The committee on Conference Relations was instructed to consider and report on the candidates for admission to trial and into full connection in the Conference.

A. S. Weed, the always genial agent of the *ZION'S HERALD*, was introduced, and spoke in the interests of his paper.

The following memorial from the Troy Conference was presented by J. J. Noe:

To the Vermont Annual Conference of the M. E. Church, to be held at St. Albans, Vt., April 25, 1883:

Dear Fathers and Brethren—The following preamble and resolutions this day adopted were submitted to your consideration:

Whereas, the committees on boundaries, at the General Conference of 1880, did so change the boundaries of the Burlington and Troy Conferences as to take the Burlington district as now constituted from the Troy Conference; and Whereas, the churches of the said Burlington district are so opposed, and did do so protest against being connected with the Vermont Conference, therefore

Resolved, That the *Brussels*, W. H. Hughes, D. W. Davison, H. Graham and W. J. Heath be and they hereby are appointed commissioners of boundaries as provided for in paragraph 390 of the Discipline, to meet at the Burlington district, and to readjust the boundaries between the Vermont and Troy Conferences.

Resolved, That we hereby respectfully but earnestly pray the said commission if it shall be constituted to restore the Burlington district to the Troy Conference.

Resolved, That the said commission if appointed to the Burlington district, and to meet at St. Albans, Vt., April 25th inst., to readjust the boundaries between the Vermont and Troy Conferences.

Henry W. Warren, Pres.
J. W. Eaton, Sec.

Gloversville, N. Y., April 20, 1883.

Immediately following the memorial, Bro. Noe offered the following resolution:

Whereas, the Troy Annual Conference, at its session commencing April 18, 1883, did appropriate compensation to the presiding plenary commission on boundaries, in paragraph 390 of the Discipline, asking for the appointment of a like commission on the part of this Conference, and praying that the said commission if appointed to the Burlington district to the Troy Conference, and Whereas, the almost unanimous wish within this Conference will only deepen the unfriendly feeling already existing, and hinder the cause of God in the Burlington district.

Resolved, That Merritt Hubbard, J. W. Bennett, M. D., J. P. Frost, D. R. Lowell and J. J. Noe, be and are hereby appointed by the Vermont Annual Conference commissioners to the Burlington district to meet at the Burlington district to the Troy Conference, to readjust the boundaries between this and the Burlington district.

J. R. Bartlett moved the reference of the whole matter to a committee consisting of J. D. Beeman, W. H. Hyde, E. W. Culver, T. P. Frost and D. E. Miller.

Pending the discussion, an amendment was offered that the laymen from Burlington district, who were present, be allowed to present their views on the questions involved first, and that there the matter be referred; and the amendment was adopted.

Miscellaneous.

BIBLE THOUGHTS AND ILLUSTRATIONS.

BY REV. N. G. ANTILL.

"When He shall come to be glorified in His saints and to be admired in all them that believe." — 2 THES. 1:10.

The coming of the Lord Jesus shall reveal Him as peculiarly exalted in virtue of His mediatorial work, and His saints shall be associated with Him in this exaltation. He shall be glorified eternally in them that believe. We can understand something of what is meant here, or of the principle on which this admiration proceeds. We admire men in their work, and in the results of their work. There is an instinctive homage and admiration yielded to men when we look upon the productions of their skill, genius, or power.

You look upon a magnificent pile of architecture, and you admire the architect in it; or upon a splendid painting, and you admire the artist; or upon some wonderful invention, and you admire the genius of the inventor; or upon some curiously-wrought and highly-finished elaborate piece of mechanism, and you admire it in the skill of the artisan. Who that has looked upon the Cathedral of Milan, its double aisles, its clustered pillars, its lofty arches, the lustre of its walls, its numberless niches filled with its thousands of marble figures, its fretwork, its carvings, its hundred pinnacles, its variegated floors, without admiring the genius that conceived and planned, and the skill that executed and made actual, all these wonderful combinations of beauty? Who that has gazed upon the Campanile of Florence, that headstone of beauty, raised above the towers of watch and war, "the model and the mirror of perfect architecture," as Mr. Ruskin calls it, that bright, smooth, sunny surface of glowing jasper, these spiral shafts and fairy traceries, "so white, so faint, so crystalline, that their light shapes are hardly traced in darkness on the pallor of the eastern sky," that serene height of monumental alabaster, colored like a morning cloud and chased like a seashell — who that has looked upon this all, has not been in that tower's magnificence the glory of the genius whose thought created all this splendor of that genius who had his birth and growth and training, not in the walls of Florence, but among the faraway fields of her illes — that shepherd boy, Ambro Giotti, who became indeed a king among men?

But what is the grandest and most beautiful piece of architecture compared with the building up of a soul in holiness — the building into a character of stones of enduring beauty, whose every line and hue shall eternally reflect the glory of God? You look upon those grand frescoes of Corregio in the Cathedral of Parma, or upon the Madonnas of Raphael, and those great artists are admitted to the productions of their genius; but what is all this compared with the tower's magnificence the glory of the genius whose thought created all this splendor of that genius who had his birth and growth and training, not in the walls of Florence, but among the faraway fields of her illes — that shepherd boy, Ambro Giotti, who became indeed a king among men?

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Holiness, as it relates to man, is the totality or sum-total of the graces implanted in the soul when it comes to God and is accepted through Christ; it is the development, the growth and maturing, of these graces; it is their completeness and prevalence in the daily life. It is the fruit of the Spirit as manifested in love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. In the minds of some there seems to be a cloud of mysticism gathered around this subject, and they seem to separate holiness from the common salvation which believers have in trusting in the Saviour Christ, and appear to think that it is something different from purity of thought, and aim, and purpose; something different from the sweetness of patience, and meekness, and gentleness, and loving obedience to the commands of God, and fidelity in His service. But true holiness is just the presence and the prevalence of these graces. All religious exercises and services conducted according to gospel ideals, as reading the Word, private prayer, every prayer-meeting, every service of the sanctuary — all these are designed solely for the promotion of this experience and life. They are intended for "the perfecting of the saints, for the edifying of the body of Christ, till we all come, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Holiness is that divine principle, or power in the heart, which "maketh increase of the body unto the edifying of itself in love." The perfection of love in the heart, its complete enthronement, its universal domination, so that all the passions and powers are at all times subject to its control, not allowing any thought, or feeling, or purpose contrary to it to find a dwelling-place in the soul — this is the ideal of holiness as attainable here on earth. It is a character rooted in the divine life and growing up into God.

Now Jesus is glorified here, in the eyes of the world, by His all-victorious power exhibited in purified virtuous lives, in the examples of godliness which men are permitted to look upon, and of which they hear, in the history of the march of the Gospel over the world. But in a higher and fuller sense He shall be glorified and admired in His saints, when He shall come the second time, when He "shall be revealed from heaven in flaming fire."

Then there shall be a complete reversal of the results of sin; then there shall no longer cling to the saints those imperfections, and foibles, and liabilities to error of judgment, which are the results of the fall, and which the highest attainments possible on earth do not remove. Then there shall be in the saints a complete likeness of the Saviour, and they shall be completely and eternally blessed. Jesus is glorified, is exalted, in the salvation of the saints; in them

pardon, in their perfected holiness, in their perfect and eternal blessedness, His grace, His love, His wisdom, His power, are displayed, and therefore He is exalted in them.

In the exaltation — the purity and blessedness which they possess — they exalt and glorify Him. He shall be eternally admired in them that believe. We can understand something of what is meant here, or of the principle on which this admiration proceeds. We admire men in their work, and in the results of their work. There is an instinctive homage and admiration yielded to men when we look upon the productions of their skill, genius, or power.

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Only in the perfected holiness which His saints shall possess, and which shall be manifested at His appearing, shall the Lord Jesus be glorified and admired. They are not only acquitted, delivered from the guilt of sin through His mediatorial work, but they are made holy.

To be holy is to be whole, entire, perfect in a moral sense. The meaning of the terms "holiness" and "holiness" are modified according to the subjects to whom they are applied. A human being is holy who is pure in heart, temper or disposition, free from sin and sinful affections. Applied to the Supreme Being, holiness signifies perfectly pure and immaculate, and complete in moral character.

Only in a modified sense is any man holy. God only is absolutely holy. Holiness is like the perfect flower before it is sotled or withered; or it is like the bloom and fragrance of the aromatic flower; or, to put it in another form, holiness is the healthy action of all the powers of the heart, soul and mind. When a man consecrates himself, sets himself apart for the service of God, then in a limited sense he is made holy. Man is more or less holy according as his heart is more or less purified from evil dispositions. We call a man holy when his heart is conformed in some degree to the image of God, and his life is regulated by the divine precepts, when he is regenerated by the Holy Spirit and made a new creature.

The beginning of holiness is when the man consecrates himself to the service of God and is accepted of Him, receiving the pardon of his sins. When the soul is thus pardoned, then the great business of life is to *perfect* holiness — the building into a character of stones of enduring beauty, whose every line and hue shall eternally reflect the glory of God? You look upon those grand frescoes of Corregio in the Cathedral of Parma, or upon the Madonnas of Raphael, and those great artists are admitted to the productions of their genius; but what is all this compared with the tower's magnificence the glory of the genius whose thought created all this splendor of that genius who had his birth and growth and training, not in the walls of Florence, but among the faraway fields of her illes — that shepherd boy, Ambro Giotti, who became indeed a king among men?

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To be holy is to be whole, entire, perfect in a moral sense. The meaning of the terms "holiness" and "holiness" are modified according to the subjects to whom they are applied. A human being is holy who is pure in heart, temper or disposition, free from sin and sinful affections. Applied to the Supreme Being, holiness signifies perfectly pure and immaculate, and complete in moral character.

Only in a modified sense is any man holy. God only is absolutely holy. Holiness is like the perfect flower before it is sotled or withered; or it is like the bloom and fragrance of the aromatic flower; or, to put it in another form, holiness is the healthy action of all the powers of the heart, soul and mind. When a man consecrates himself, sets himself apart for the service of God, then in a limited sense he is made holy. Man is more or less holy according as his heart is more or less purified from evil dispositions. We call a man holy when his heart is conformed in some degree to the image of God, and his life is regulated by the divine precepts, when he is regenerated by the Holy Spirit and made a new creature.

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ZION'S HERALD, WEDNESDAY, MAY 2, 1883.

"The plain truth is, that we have lost more than we have gained, and have compromised ourselves to boot. The Zion and African churches, not so pure or virtuous as we could make them, maintain their being to-day almost wholly through the spirit in them."

"The Bishop, who is a model of promptness, appeared at 9 o'clock, and began the business of the day."

"The stewards presented their report, and distributed the funds in their hands. They paid the full amount of the basis, and, as they said, 'a little more.'

"J. W. Adams read the report of the committee on Temperance. It was an able paper, full of progressive and aggressive ideas. During its reading there was frequent applause. After some discussion it was unanimously adopted."

"Dr. Warren, of Boston University, was introduced and addressed the Conference relative to the work that is being done in the institution over which he presides."

"The committee on Education presented their report, which was adopted. It touched the work being done in all the institutions that regard us as a patronizing Conference."

"Ois read the report of the committee on the Conference Seminary. Pending its adoption interesting addresses were delivered by S. E. Quimby, the president, S. Holman, financial agent, and D. C. Knowles."

"Dr. Beach, president of Wesleyan University, was introduced and delivered a grand address. This is his first appearance in this Conference, and he has made a fine impression."

"The committee in the case of G. W. Ruland reported that the trouble existing between himself and the Suncock church had been adjusted, and they recommended that his character pass. The Conference so voted."

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[ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND CLASS MATTER.]

Zion's Herald.

WEDNESDAY, MAY 2, 1883.

It often happens that a church at evening service is dimly lighted while the audience is going in. When the pastor enters the pulpit the sexton turns on the gas, and the building is then suddenly flooded with light. May not this homely fact be taken as a type of the effect produced both in individuals and in entire bodies of believers when upon the dimness of their ordinary life the power from on high is richly poured? How radiant they are! whose lamps had been so flickering and dull! How bright and beautiful are those characters when irradiated by the light of Him who is the Light of the world!

Most successful men who are usually much flattered by the praises of injudicious friends, are in danger of overestimating their importance to the well-being of the Church or State. "If our hands are withdrawn from the helm," they think, "the ship will surely sink." O vain men! The world moved on without them before they were born. It surely will not fall from its orbit after they die. As no ship ever puts to sea without more than one navigator on board, so the Lord never leaves Church or State without minds capable of taking the place of its present leaders when they are removed to give place to others, by death or by other causes. Possibly some preacher recently removed from his church to which he thought his presence indispensably may find it profitable to think of these things as they are well expressed by the poet:

"Men die and are forgotten. The great world Goes on the same. Among the myriads Of men that live, or have lived, or shall live, What is a single life, or thine, or mine? That we should think all nature would stand still If we were gone?"

Tertullian uttered a great truth in very blunt language when he said, "Every man hath within him the Spirit of God, or the spirit of the devil." If he have the former, the currents of his nature all flow toward God; if the latter, his desires, affections and pursuits are evil; he is the servant of sin. In the first case the man cares chiefly for his spiritual interests, for the attainment of Godlikeness; in the second he is indifferent to his spiritual relations and destiny, and lives wholly in and for the present, is actuated by selfish motives and ends. The former will carry his gains—the perfection of his character—into eternity, since they are inseparable from his selfhood; but the latter, whose gains either perish in the using or are of the earth, earthly, will leave them at the grave's mouth, seeing that, to cite Longfellow, "The last garment that men will make for him will have no pockets." Say, O reader, which of these is the wiser man?

Don't find fault with your pastor! He is only a man, with human frailties and infirmities. Of course he errs, and probably no person feels it more keenly than he does. Your criticisms will only tend to diminish his zeal and to dishearten him in his labors. But if he should never know it, don't do it! You cannot afford it for your own sake; you should listen to him as your teacher and guide in the Christian life, and not for the purpose of seeing how much error you can discover in him. Will it build you up in holiness to dwell on another's faults? You cannot afford it for the sake of your family. Every such word that you drop in their presence will make it less likely that his ministry will benefit them. It may keep your children from Jesus. Such cases have occurred. Shall they occur in your home? You cannot afford it for the sake of the church and community. Every word spoken derogatory to him and his work, will lessen his power for good, will diminish the efficiency of all departments of church work, and will hinder the Gospel of Christ. Don't!

Apropos to recent attempts to revive the old theory of probation after death, is the opinion of John Wesley contained in his sermon "On Faith," wherein he thus speaks: "A gentleman of great

learning, the honorable Mr. Campbell, in his account of the middle state, published not many years ago, seems to suppose that wicked souls may amend in Hades, and then remove to a happier mansion. He has great hopes that 'the rich man' mentioned by our Lord, in particular, might be purified by that penal fire, till in process of time he might be qualified for a better abode. But who can reconcile this with Abrahams assertion, that none can pass over the 'great gulf'?" I cannot therefore but think that all who are with the rich man in the unhappy division of Hades will remain there . . . until they are cast into 'the everlasting fire prepared for the devil and his angels.' This is conclusive as to Wesley's opinion. He was a competent biblical critic, a close, constant, persistent student of Holy Writ, and a man of the broadest, deepest sympathies with humanity. Yet he could not find the theory of probation after death, or of purgatorial purification, in the inspired Volume. Is it not a fact that none can find it there except such as carry the conception of it into their investigation, and who torture the text of Scripture into apparent harmony with their preconceived views?

THE PASTOR AN EXAMPLE OF SELF-SACRIFICE.

So well-appointed now is the regular work of the church, that our pastors are required to make few sacrifices of personal comfort. Arrangements are made generally to secure to them convenient homes, at least partially furnished, and salaries which meet all indispensable requisitions. As a rule, the churches are thoughtful as to the temporal condition of their ministers, and the salary was, at once, placed at the previous rate; but no sermon that could have been preached on the duty of adequate provision for the pastor would have been so effaced and practical in its results as this eminently Christian temper and expression of the minister himself.

The ladies of a certain church accompanied the new pastor's wife to the parsonage, on her first visit to the place, to examine its condition. No special tie had yet been formed between them; the other relation had just been severed, and was still fresh. Furniture and carpets naturally become worn and old, and parsonages are quite apt to have limited supplies. Here was now a nice opportunity for the new lady of the manse to intimate that her last home was much better furnished than this; that she had not been used to such a limited supply; that a great deal must be done before she could think of occupying the house. This would naturally have suggested the obvious fact that it had been considered, just as it was, good enough for the preceding pastor's wife, and everybody accounted her a lady and loved her. But our sweet, Christian woman was both wiser and of a better spirit than this. She did not notice any drawback; everything was comfortable; the furniture was good enough and ample; they did not require much, and would be more than satisfied with their beautiful home, just as it was. That sweet spirit was a Waterloo victory. The ladies committee at once surrendered unconditionally.

But having said all this with all the emphasis that belongs to it, there is another side of the matter to be considered. The pastor is rightly expected to be an example to his flock in all the Christian graces. There are certain eccentric misers who are, endowed with rare gifts and encumbered also with equally striking weaknesses. On account of certain remarkable talents, perhaps in the pulpit, other painful drawbacks are endured with as much patience as possible. We are inclined to believe that the amount of good accomplished by eccentric geniuses, on the whole, is much less than is usually apprehended. Their lax and careless habits, their want of strict ethical consistency, their occasional outbursts of unsanctified nature, in the long run, fully counterbalance at least all the good they may accomplish in the fervor of public addresses. The people have the right to expect that their pastors will be patterns of gracious tempers and lives, that they will illustrate the power and beauty of the Gospel they preach, and that they will exhibit a symmetrical and pure walk among their fellow-men.

While they expect they will be men, with all human infirmities, and liable to errors and temptations, they expect also, in their instance, more self-control than they look for among average Christians. Particularly, as the minister's vocation is heavenly, as he is continually enforcing the claims of an immortal life, they will look for an unworlly spirit, for patience in bearing the incident troubles of this life, for a comparative indifference to its petty trials, and a lack of querulous clamor for a larger earthly remuneration for their services. Nothing produces a more ungrateful surprise than the exhibition of a fault-finding, self-approving spirit, and an overbearing demand for a larger salary, for a long period of vacation, and for more home conveniences in the provided parsonage. It is possible that the established salary ought to be raised, a vacation may really be requisite, and the pastor's home may reasonably require improvement; but it has always an unhappy effect for the pastor himself to be loud and importunate in his demands. A forbearing temper, a

readiness, where it seems to be called for by the actual condition of things, to sacrifice and suffer with others, in Hades, and then remove to a happier mansion. He has great hopes that 'the rich man' mentioned by our Lord, in particular, might be purified by that penal fire, till in process of time he might be qualified for a better abode.

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To what purpose is this waste?"

Might not a deeper consecration annihilating selfish ambition have made the talents of this great man fruitful of large spiritual results to the kingdom of Christ on the earth? So it seems to us. So far as Maffit and Bascom preached Jesus Christ as a staple to hang the wreaths of their rhetoric upon for the admiration of their hearers, their lives are beacons and not models. Mr. Milburn's sketch is intensely interesting.

"A Glimpse of Old Testament Eschatology" is from the pen of the late Professor Taylor Lewis. The thought elaborated in this paper is that the doctrine of a future life of repose for the righteous and of unrest for the wicked is revealed in the Old Testament, but with a studied reserve lest it might be harmful to a superstitious people prone to *manes* worship, necromancy, and the practice of sorcery.

Henceforth the "Society" was wrought into the organic structure of the church. The suggestions of Dr. Curry respecting the union of different Methodisms at work in the same field, as in Germany, Italy, Mexico and Japan, are well worth considering by our Board. He strongly favors the independence and self-support of our older missions. He promises another article setting forth some of the lessons learned by this half-century's experience.

A second paper on "The Problem of Our Church Benevolences," by Rev. J. W. Young, is a timely attempt to awaken both the ministry and the church to a deeper sense of obligation to a far more liberal and systematic support of our various Christian benevolences. Methodism has not begun to reach the bottom of her purse. Churches enough to make whole Conferences, and large ones at that, are giving a few pennies per member and declaring themselves at the utmost limit of their ability; they groan under their burdens, and think one of the chief reasons why they are so often behindhand with their finances is because of their excessive generosity! The statistics of this paper present a sad showing of delinquencies in a majority of our English-speaking Conferences. Our

Methodist Standard, and New, are entirely silent on this point. In fact, they are the reverse of the active, enterprising, progressive spiritualism. In the future as in the present world "the wicked are like the surging sea," making no more progress than do the turbid waves ever beating upon the shore. But the righteous have a house, a home, and eternal security.

Rev. Richard Wheatley furnishes a second paper on "Methodist Doctrinal Standards," showing that their authority over the church members is rather that of a guide than that of a yoke, and that a silent dissent does not warrant expulsion, if it never shows itself in inveighing against our doctrines and disciplines. It was Wesley's boast that "no other religious society under heaven requires nothing of men, in order to their admission into it, but a desire to save their souls." But while thus liberal towards the laity, we have quite a definite statement of Christian truth, to which our preachers are required to conform, or to leave our pulpits. Dr. Thomas, after his wide divergence from Methodist doctrines, was requested to withdraw. Failing to do this, he was tried for heresy and rightly excluded from the ministry. The result is, that under Dr. George the Centenary Church in Chicago has attained a spiritual and a financial strength never before known in its history.

Prof. S. D. Hillman discusses "The Beginning of Life." After showing the fallacy of certain theories, such as the play of molecular mechanics, primordial tendencies, climatic environment co-operative with a capacity for variation, and nascent forces liberated by decay, he falls back upon the common-sense theory of specific creative acts of a supreme Will acting on "breaks of special intervention" in the course of nature. Thus speak Dana, Dawson, Beale, Frey, Lotze and others of equal eminence in accounting for the introduction and perpetuation of plant, animal, and human life.

A second paper on "The Religion of Babylonia and Assyria" is furnished by Rev. J. N. Frazerburg. Their gods were solar and sidereal. The study of the stars became almost a shock of surprise and regret, its presence is sure to win confidence and affection, and to open the door for abundant usefulness in prosecuting the higher work of the ministry. Particularly is this true in reference to an annual period of recreation. If sickness or special church exigencies require the pastor to make a sacrifice of what is not only a pleasure to him, but in some sense quite a necessity, his cheerful acquiescence will not be without appreciation. It will be sensibly felt, even if no word be spoken. It will be recognized outside of his own flock as a Christian act, and will be much more impressive than a sermon upon self-denial or a powerful exhortation upon living unto one's self. There is no impression that can be made upon the community at this hour by the ministry more wholesome than that everything is held by it in subordination to the great work of preaching the Gospel and doing good to the bodies and souls of men.

THE METHODIST QUARTERLY.

The April number opens with a portrait of Bishop Henry B. Bascom, the grandiloquent orator, by Rev. W. H. Milburn, the blind man eloquent. When we consider the marvelous endowments of this great preacher of the West, his early struggles with poverty, his intense thirst for knowledge, the prejudice which doubted his years of probation for the itinerant ranks, his failure to meet the expectations of Henry Clay and his friends who had secured his election as chaplain to Congress, the failure of his voice through over-exertion in out-door preaching in the wind at Saratoga, his diminished oratorical power through his resort to the manuscript, his indifferent success as a college professor and president, his death within four months of his election

as a bishop of the M. E. Church, South, the glaring rhetorical defects of his published sermons, his oratorical fame already shrunk to a tradition, and the absence of all mention of the spiritual effects of his preaching, we are prompted to exclaim,

"To what purpose is this waste?"

as a bisho

of the

Board

as deficient in faith

when they discontinued missions

because of a slightly embarrassed

treasury.

The increasing number of

our preachers who observe the mouth-

ly concert for missions will find valuable aid in this paper. Dr. Durbin's

secretaryship is characterized as a

new epoch in Methodist foreign mis-

sions.

Up to his accession to the

office, our foreign missions had dis-

appointed the large expectations of

the church.

Now there is a new

departure in the missionary work and

in the contributions to the treasury.

The entire structure of the church's

missionary arrangements was revo-

lutionized and reconstructed.

Henceforth

the

Society

is

constantly

improve

and its literary character has

been high from the beginning.

The monthly

part for May is just out, as bright and vigor-

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It is published both weekly and

monthly in Philadelphia.

We heartily hope New Hampshire will

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Blair to the Senate for the next term.

His consistent and persistent advocacy of the

temperance reform and his able efforts in be-

half of national aid for the removal of na-

tional illiteracy, simply merit this at the

hands of his intelligent and moral constituents.

— The illustrations of the *Continent* con-

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ence. The landlord, at a late hour, had one of his floors, however, was more

for May contains

from the first of a "Practical Wood." The editorial miscellany, with some interesting dealers. The Vanterhill's horse interesting illustrated view is given of the Royal Academy and theists, with the usual experiments. This year of these values are an index for the 23 Union Square, N.Y.

term of Rev. J. S. is just closing, as ministry. He was sine, and are being Detroit Conference and devoted work groups to give. We trust it will every friend will be behind. It is to release his home which rests upon it—make the benediction, in addition to the hisard, issues and useful monthly of Life. Long may

unnumbered letters all persons interested, will purchase the issue from the son's Sons, entitled "A Manual of Literature." It is very reasonable to make a manuscript to the probabilities of inunction; how it is, etc., etc. It is editors and to aid. It costs only a dollar.

ublication of twenty Rooms, giving anuary Report for 1882. We are glad to instrument for diffusing up missionary the Missionary Rooms or free distribution — that long across two pages, information and work on which much is done.

Maine Conference has more of the older men still remaining in service than either of the other New England Methodist bodies. It is not that they have toiled less earnestly than did their fallen brethren in the other ranks; but they were originally men of stanch names, and the discipline of these hills and bracing atmosphere has wrought out for them constitutions. Long may these beloved and venerable brethren linger among their sons, and transmit to them in all its purity the Gospel of power and peace which they received from the first apostles of our church in their State, and have seen illustrated in their long ministry!

Conference business moved along rapidly, with few perplexing occasions for discussion. The anniversaries were well attended by the laity, but here, as in other Conferences, we find these annual services in behalf of the Christian work and charities of the church fail to draw to their recognition the ministers. Weariness in preparing for Conference and in attending the business sessions and the numerous committee meetings, in part afford occasion, if not apology, for this. Perhaps if there were fewer, and they were varied from year to year, the much-to-be-declined presence of the ministry would be obtained. Our regular correspondent will give a full detail of the proceedings of the Conference, and inform their one of our benevolent rich harvest from Methodist who care to do the benevolent work of the Maine.

of the quarterly more than ordinary the benevolent conferences and parishes, and the number opens, author, Rev. J. W. D. B. K. Peirce, and is worthy of especially every The Missionary, Church Extension, educational departments — of the mission contained in these the best helps possible.

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at Loftcha, and a good church edifice erected at Sister. Our readers are especially referred to Bishop Foster's communication relative to this mission in the *Christian Advocate* of January 25, and to the Annual Report from this mission for 1882.

Hon. Alton Speare and family sail in the steamer of May 4th, from New York for Europe, proposing to spend the coming six months in England and upon the Continent. Mr. Speare is a member of the Wesleyan Association and of the Missionary Board of our Church. We heartily commend him to the courtesies of such of our Wesleyan brethren as he may meet, and to our missionaries in various portions of Europe.

The Maine Conference opened its annual session, last Wednesday, in the beautiful and busy city of Lewiston, on the Androscoggin.

It is only separated by the river from Auburn — also a manufacturing town handsomely laid out and built up. Two fine railroad bridges, and two for ordinary travel, unite these towns, whose active life depends largely upon the river flowing between them. The waterfall here is about sixty feet, affording immense water-power and creating the most striking and picturesque scenery. Some nine or ten millions of dollars have been invested in dams, canals and mills, and a population, in the two towns, of thirteen thousand has gathered around them. Here in Lewiston is Bates College, the excellent school of higher education under the supervision of our brethren of the Free Baptist Church. It is finely situated, with a suite of attractive and convenient buildings.

Our delegation has two fine church edifices in Lewiston, unembarrassed by debt, in which are gathered a vigorous membership and large congregations. The Conference holds its sessions with the youngest church — the Hammond Street — a very new edifice, with all the modern appointments. At the last year's session in Augusta the Conference united in prayer for the recovery of Bishop Foss, who was to have presided, but was dangerously sick at the time. This year he was able to be with them, and was very nearly welcomed. The lines on his strong face have been somewhat deepened by the severe discipline through which he has passed, and he favors slightly the ankle that occasioned his long illness, when he steps, but otherwise he bears no marks of the long, severe and brave fight through which he has struggled. His religious experience has been greatly enriched by his hours of suffering, and his short opening address after the communion service was very tender and impressive.

The Bishop nominated and the Conference chose the committee of fifteen to try the case of D. W. LeLacheur, and C. Stone, D. D. was appointed by the Bishop to preside at the trial.

Dr. B. K. Peirce was introduced to the Conference and represented the interests of ZION'S HERALD.

A committee of five was ordered on ZION'S HERALD.

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The Family.

JEPHATHA'S DAUGHTER.

BY REV. W. W. MARSH.

Fair lies the day on Gilead
(My father's land and mine),
From the soft vale of Ajalon,
To Elai's purple pine;
And all the land it shines upon
Is fair to eyes which see
The slow sun, shaming westward,
To rise no more for me;
Or, flush with morning in its shine,
These sunny slopes of fig and vine.

In these last, lonely midnights
I've seen the stars grow dim,
And hailed the purple morning
Beyond the desert's rim;
Have seen the heats of noonday
(So near they loomed to me!)
Quiver on Moab's sulen hills,
Beside her silent sea;
And watched with prayer the sun go down
O'er Gerizim and Ebal's crown.

How dear, how dear, these things have grown,
In these lone months of day!
Now I gaze from Mizpeh
Down through this golden haze;
Not he who gazed from Nebo
Across swift Jordan's wave,
To read the blest land of promise
That great Jochavah gave,
With such strange tenderness could know
The vales and vineyards bright below!

And I must go o'er the sunset
To die! O Lord, to die!
And all glad things so full of life
Under Thy wide, calm sky!
Alive I stand; and oh, how sweet
Is this warm life to-day,
Which leaps and thrills at every touch,
And yet must ebb away!
I live and love, only to pass,
Like lilies, trodden in the grass.

Along these terraced hillsides
Rank grow the swells of vine,
And through the dancing vine leaves
Their purple clusters shine;
And the vintage song of maidens
Comes up to my ear,
As the treaders of the wine-press
Chant with a careless cheer;
And every vale and fruitful slope
Is lapsed in peace and hushed in hope.

All this—with countless sweet glad things—
Must cease with day to be!
But not in this is sorest loss
Of this young life to me.

I see the bough where mother mourns,
From Mizpeh where I stand;

And he—my land's deliverer—
Stands crushed amid his boughs,
With hollow eyes and white lips dumb,
To watch the way o'er which I come.

Ah, how unlike that morning!—
My blood is tingling yet,
Even with my doom upon me.

The host in ranks was set;
The trumpets blew their maddening blast;
The cymbals clashed; and strong,
With spear and plumes, the thousands passed,

As billows sweep along;
And he, my sire, with king'y eye,
Stood, helmed, to see the host pass by.

And I—I am Jephatha's daughter!

Sole seed of his proud race,

To bear, through peace and slaughter,
His blood in form and face;

And my heart beat high that morning,

In veins of unborn princes too,

Should glow, like Heshbon's wine;

Or lover from my arms should go,
War-harnessed, to sweep down our foe.

And the thrill of that hot noon-tide—

I feel its triumph still—

When the flushed, dusty messenger
Came panting o'er the hill:

"Ho! victory for Israel!"

The chief of Ammon's horns

Is sweetly blown in his river,

To Jabbok's flashing ford;

From Aroer to Minni's crown!

A score of cities have gone down!"

O God! that such a blackness
Should fall on that bright day,

As timbrels ring and maidens danced.

Round thy returning way;

My father, I saw thee falter

Amid thy thousands then,

And the pride of thy sailing vanished,

Thou knightliest of men,

As smitten through thy mail, thou stood

In that dim hollow in the wood.

But I—I am Jephatha's daughter!

To die has joys for me,

Since through our foes' discords

My home and land are free;

And so in the coming harvests,

And in the vintage days,

When all the land lies safe and still,

Wrapped in its yellow haze,

Sweet tongues shall name my name, who died

E'er bright had touched my maiden pride.

Ay, this is gladness too! for me

No frost of age shall fall;

No full ripe joy of these rich years

Shall pass beyond recall;

No bloom of cheek, or red of lip,

Or sunny light of eye,

No rounded limb, or springing step;

Shall leave me e'er I die;

But, fresh and fair, I pass to God

By paths no mean soul ever trod.

And in that dread hour of reck'ning,

To which all souls shall come,

Mayhap this hour may plead for me,

Where I am standing dumb;

Ah! that vow my father uttered

Is closing on me slow,

And so, from this dear vision,

With steady steps I go—

To die! To die! Oh, life is sweet!

Be still, my heart, thine home to meet!

MODERN NAZARENES.

BY FRANK S. TOWNSEND.

The ancient Nazareth seems to have been a town whose inhabitants were generally of a vicious character. Their bad name having passed into a proverb, indicates that it was deserved. When Jesus, after some of His early public utterances and miracles, came to Nazareth and proclaimed His mission, He was instantly rejected, but not on account of the immorality of the people. The ones who rejected Him were the best of the population, as may be inferred from their attendance on the services of the synagogue. It is a strange, yet true, assertion, that they rejected Jesus because they knew so much about Him. He had been a boy in

their streets. His handiwork was

upon their dwellings. His lowly kindred still dwelt in the town. Jewish pride revolted at the idea of such a man's assuming to Himself the prophetic words which belonged to the Messiah. They cast Him out with violence which was murderous in its intent, if not in its effect.

The modern Nazarenes differ somewhat from the ancient. They are more likely to be in a reasonably good place than in an utterly vile one. They are fully as numerous on Fifth Avenue as on Water Street. The American Nazareth is more likely to be Boston or Philadelphia than Deadwood. Surveying the state of Christian work in regard to communities, we are too often brought face to face with the startling paradox that those who are the nearest to Christ are the farthest from Him.

A few years ago, Dr. Fowler, in a missionary address, gave some figures showing that in proportion to the number of laborers, more conversions occurred in missions to the heathen than in church work at home; and the apex of this inverted pyramid was reached in the city of Boston. This does not imply that Boston is a wickeder city than Calcutta or Pekin; it is more connected with the spirit of a Boston paper's declaration that those who have been born in Boston do not think it necessary to be born again.

Bishop Warren has taught us that it is largely in the power of the church to keep her own. The little ones among us are of the kingdom of heaven. If these are taught of Jesus so early that truly

"Through him the first fond prayers are said."

It may also be true that

"The last low whispers of our dead
Are burdened with His name."

Thus we may escape, for the civilization of to-day, the fate of the old Nazareth. God forbid that in the lands physically and intellectually nearest to Christ, it should again be written, "He came unto His own and His own received Him not!"

COPPER'S GRAVE.
MR. EDITOR:—A few days since I happened upon the following lines, written by Elizabeth R. Browning upon the "Grave of Copper." They bring back to my mind the death of the lamented Dr. Fiske H. Newhall. Copper was a man, and his fame wide-spread, yet he does not suffer when friends seek a correspondence between him and the beautiful sad life so recently cut off. The lines I send you are fragmentary, but are perhaps on that account the more fitting.

R. W. COPELAND.

It is a place where poets, crowned,
May set the hearts of decayed!—
It is a place where poets, crowned,
May weep and their prayings,
Yet let the grief and humbleness
As low as silence languish;

Earth surely now may give her calm
To whom she gave her anguish.

O poet!—where the matins sing!—
O Christians! at your cross of hope!
A hopeless hand was clinging!

O man! n't this man in brotherhood
Your weary pants beguiling,
Groaned in' while he taught you peace,
And died while you were sitting.

And now what time ye all may read
Through dimming of thy story,
How short the native of earth,
And darkness on the glory!—

And low when, one on one, sweet sounds
And wandering lights depicted,
He wore no less a loving face
Because she brooked him not.

* * * * *

But while in blindness he remained,
Such quick poetic sense!
As hills have language for, and stars
Harmonious influences!

The pulse of new upon the grass
His own old failing mother,
And silent shadows from the trees
Felt o'er him like a shudder.

* * * * *

But while in blindness he remained,
Unconscious of his guiding,
And things proved without aught without,
The sweet sense of providing.

He testified this solemn truth
Though frenzied desolate—
Nor man nor nature satisfy
Whom only God created!

BOSTON IN 1784.

"In truth, the traveler who at that day, prompted by curiosity to see the youngest republic, had the hardihood to endure the discomforts and dangers of a journey over the bad roads and through the almost desolate lands of the States, saw nothing more noticeable to put down in his journal than the marked difference of manners, of customs, of taste and refinement which prevailed in the country. Such a traveler usually landed in Boston after a seven weeks' voyage in a packet, and found himself in a city which then ranked third in importance, but would now be thought mean and poor. Indeed, carried back to the close of the Revolution, Boston would present a strange contrast to its present appearance. But for a few time-worn landmarks yet remaining, a Bostonian of to-day would seek in vain to recognize the provincial town of 1784 in the great city of 1882. He would not be able to find his own office, his own house, the street in which he lives. Cows were pastured where the houses of a dense population now crowd each other for room. Boys played ball in streets now noisy with the rush of traffic. Faneuil Hall, the Old South, the Old State House, and a few other relics of ancient times still exist; but they exist in a state of decay, desolation, before which even the latest generation has passed away. The city in 1784 stood on the three hills which gave to it the second name of Trimountain, and contained all told, fifteen thousand souls. There was then no bridge over Charles river, and when the tides were up, the Neck being entirely submerged, it often happened that the town was cut off from all connection with the mainland.

We have seen men devour coarse food and enjoy it better than they did luxuries. We have seen men drink, and pronounce delicious water which they would ordinarily have despised. These things were because the men were hungry and thirsty. When men of thorough training, saintly life, and an auction from the Holy One, went to the ignorant and vicious classes, proclaiming salvation, it is no wonder that multitudes were saved. When Whitefield planted his little pulpit on Moorfield and cried, "Behold the Lamb of God!" he cried unto those who had scarce ever heard the message before. They gathered around him and drank it in as the parched earth drinks in the rain. When Cartwright went out on the frontiers, he preached to men and women who had no knowledge of spiritual things, and they ate the bread of life he brake

for them as the people of a beleaguered city eat the food their rescuers bring. We may also notice that the successes of these early preachers were rendered even more wonderful by the contrast of the sin on every hand.

"What shall we say then?" Is ignorance necessary to spiritual advancement? By no means. The difficulty has arisen by educating the intellect without corresponding spiritual work. Hawthorne's picture of the man who became a fiend by allowing his intellect to grow fast, than his spiritual life, is a picture of what is passing in many souls.

If a preacher finds it harder to bring a hundred cultivated New Englanders to the altar than our fathers found it to bring a thousand vile sinners, it must be remembered that congregations are made of different material now, whether preachers are or not. Methodism began with the problem, "How shall we get the Gospel to the people?" In some places this has already become, "How shall we get the people to the Gospel?" We may have to learn over again the lesson of the "highways and hedges"—of the common and the wharf.

Bishop Warren has taught us that it is largely in the power of the church to keep her own. The little ones among us are of the kingdom of heaven. If these are taught of Jesus so early that truly

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the fate of the old Nazareth.

Marion's new "Society for the Prevention of Cruelty to Mothers," in a manner plainly indicating that, with all her noble and consecrated talents, she is taking new views of the education needed by our girls from the stand point of her study rather than from the battle field of life. In her advice to the educated Marion, who has resolved to minister with her own loving hands to her wearily mother's wants even if she neglect her literary club, Miss Orey says: "Send for Widow Blank, who will be glad to make the mudlins and do two or three days' house-work each week while mother curlis up on the sofa, takes her nap, and feels fresh and rested all the time." She further says: "Widow Blank is an excellent woman, and her like is to be found in every town," etc. In all of which advice the reverend lady shows an innocent ignorance of the domestic problems of this day that, coming from a less distinguished source, would be easily passed by with a smile. The picture of Widow Blank, so worthy, so capable, is an ideal one; the real is to be found in the experience of housekeepers to-day who find very, very few such good, capable, needy women who can be had for the asking; and in the place of such they are forced too often to take the brainless, careless servant whose very presence in the house precludes all rest of mind or body for the tiring mother.

But supposing good Widow Blank is at hand, Miss Oliver meets another practical problem for Marion to solve—that of "How shall I get the money to pay for such services?"—in the situation of which she says to Marion: "Use your brains in congenital oil to secure the means." The fact remains that money will not in most cases secure such service in the household to-day as will not require such constant care and supervision as to weary rest of rest the mother who is at the helm. It is also true that brains sometimes fail in recognition in the commercial world, and often not until after years of labor, struggle and discipline, that will not always come from the pursuit of wholly congenital tasks.

But Miss Oliver marks out no such life of poorly-reputed toil for Marion; she is, rather, with her brains to provide the needed help at home, solve the problem of domestic life, and have time left, too, for her literary club and busy-riding with mother. Surely a delightful programme; but as we know, it will not always come from the pursuit of wholly congenital tasks.

It was not long before we were summoned before the teacher who first missed her.

"Oh, dear," said Mabel, whose imagination was greatest, "likely as not, when they find that we are concerned in her absence, they will try us for murder. They know that I have a grudge against her about that letter."

We all answered the teacher by saying that we had seen her last about the same time the night before. This was true; but nevertheless, we felt guilty.

The buildings were immediately searched, and, finally, the ponds. A telegram was sent to her mother, and she came that night. She was only an older edition of the daughter. She had a sweet, patient old face, soft folds of white hair, and the same innocent, trusting eyes, telling of a heart ready to love and stow to realize the evils of its fellow-beings. She was just as old-fashioned as "Aunt Dunbar," but we did not mind it as much. Her hands trembled and her form seemed bowed with this new trouble.

"Mabel is all that I have got," she kept repeating, as she wandered about in her pitiful search. "She could not have run away intentionally from mother."

We pitied and tried to comfort her. She seemed to enjoy having us talk to her, and would often fondly put her hands upon our heads, saying: "I am glad that Mabel came here, for I know that she must have loved you all." She seemed to think that she had wandered away and died, rather than that anything had befallen her through human agency. "Who would have wanted to hurt my Mabel?" she would often ask.

"Yes," said the teacher, "but only by kindness and care. Do you think that you have had sport enough to let her have it?"

ZION'S HERALD, WEDNESDAY, MAY 2, 1883.

[7]

Farm and Garden.

OUR VEGETABLE GARDEN.

BY ABEL F. STEVENS.

As the season of planting is at hand, the question arises in the minds of those having gardens, "What shall I plant?" Having tested nearly all the varieties of garden vegetables, we recommend the following list as the best varieties for the garden, where *quality* is the principal element in table vegetables. Also a list covering the entire season — early, medium, and late varieties being named. B: sure and use good seed.

Asparagus — C. Lissal, Moore's.

Bush Beans — Fergu, Golden Wax, Daf. Hort.

Pole Beans — Concord, Horticultural, Lima.

Beets — Eclipse, Dewing's, Turnip Blood.

Cabbage — Henderson's Eye, Brunswick, Am. Savoy.

Carrots — Eye, Horn, Danvers, Imper. Orange.

Cauliflower — Snowball, Paris, Erfurt.

Sweet Corn — Marblehead, Excelsior, Sowells.

Cucumber — Eye, Russian, White Spine, Long Green.

Celery — Boston Market, Crawford's, Solid.

Egg-Plant — Eye, Dwarf, N. Y. Improved, Pekin.

Lettuce — Eye, Simpson, Boston Curled, Hanscom.

Water Melon — Phinney's, Mt. Sweet, Cuban.

Musk-Melon — Christiana, Surprise, Bay View.

Onions — Eye, Red, Yellow Danvers, Globe.

Parsnips — Sweet Dutch, Student, White.

Peas — Am. Wonder, Advance, Champion.

Peppers — Belle, Squash, Golden Mango.

Potatoes — Beauty of Hebron, Snowflake, Pearl.

Spinach — Round Leaf, New Zealand, Summer Squash — Eye, Crookneck, Essex, Hybrid.

Winter Squash — Turban, Marrow, Hubbard.

Tomatoes — Acme, Essex, Paragon.

Turnips — White Egg, Sweet German.

Winter Turnips — Purple-top, White French.

THE FUTURE OF UNITARIANISM.

BY REV. L. G. ROSS.

In the remarks of Bro. Pillsbury in the HERALD of Feb. 25, relative to Bro. Mallalieu's article, "Orthodox Theology," he (P) made an incidental reference to what he regarded as the probable future of Congregational Unitarianism, saying that he had been accustomed to predict that the "second edition" would be a conversion of the denomination. This remark has served to awaken in my mind some reflections that I am moved to give expression to in the columns of the HERALD.

I have looked of late to see in the HERALD something either from the editorial pen or from a regular contributor, with reference to the character and tendency of the utterances that have been delivered recently in Boston Theatre and Music Hall under the auspices of the Suffolk Conference of Unitarian Churches, reports of which have been widely circulated through the medium of the secular press. To the superficial hearer or hasty reader of these addresses, the substance of which is reported in the Boston dailies, they have an air of plausibility that commands assent, and they are unquestionably exerting a considerable influence upon a certain class of minds. But like almost all of the deliverances peculiar to the Unitarian pulpit and platform, they are a mixture of untruths and half-truths with only a thin disguise of truth tending to deceive the unwary.

The character of some of my associations in the early days of my student life preparatory to entering the ministry led me to give special attention to the character of Unitarian teaching. For the past ten years I have sought, both by reading and observation, to make myself familiar with the modes of thought, general influence and organic growth of that body.

Without presuming to give here any carefully formulated doctrinal statements, I think I may fairly say that what is peculiar to the denomination as distinct from the faith of evangelical churches, when stripped of sentimental adorments and simmered down, amounts to about this — that mankind have never forfeited their birthright by transgression, and therefore, on the ground of being natural children of God, they are rightful heirs to a blissful immortality; that Jesus is simply the greatest and best pattern man that has yet appeared in history and in no sense an atoning Saviour; and, finally, that the Bible is no more authoritative than any other book only just so far as its teachings will bear the test and command the assent of the human reason and understanding.

The above teachings are not always, in fact but seldom, put in this bold form, for if they were, hundreds of really devout people who call themselves Unitarians and worship with that body, would be shocked and turned away. In general, the Unitarians are trying hard to make it appear that they are occupying a middle ground between evangelical Christianity and extreme rationalism. Many, indeed, fancy that they do actually hold such ground. The truth of the matter is, however, that such middle ground really has no existence except in fancy. The Scriptures, as Dr. Ells has well said, are on the side of evangelical Christianity. Allow for a moment that the authoritative utterances of the God-breathed Word may be fairly questioned, and the next step in

evitably leads to the enthronement of reason as supreme and competent to decide unaided upon the issues of life, death and eternity.

With regard to the influence of Unitarian teachings, it may be justly said that they have, at least, an observable tendency to promote a spirit of heedlessness with reference to the positive precepts of the revealed Word, to render men insensible to the real nature of sin and disposed to regard a thin veneer of formal religious services over a body of respectable morality as equivalent to the holiness of heart without which "no man can see the Lord."

Finally, what may be said of the growth and future prospects of the denomination? They have been pleased to adopt at late the somewhat high-sounding title of the Free Church of America, and in not a few of our New England country villages, especially, they endeavor to make it appear that they are a very influential and rapidly growing religious body. A writer, however, of unquestioned ability and favored with opportunities of extended observation, in an article in one of our leading magazines a year or two since, said: "The West is dotted with dead, the East with dying, Unitarian churches." My own somewhat limited observation here in New England has served to confirm my mind as to the truth of the above statement.

The course pursued in some of these association meetings and conventions during the year is, upon their own part,

a confession of weakness. At one

meeting they thought it necessary to "resolve" that they are a Christian church.

In some localities they seek to cultivate fraternal relations with evangelical churches, with a view to making it appear that they do not essentially differ in teaching and aim from these churches, while on the other hand the action of the last Saratoga convention showed an equal readiness upon their part to fraternize with extreme Liberals.

By way of better promoting such fellowship, they even proposed to drop

from their platform an important plank

that would be offensive to that body.

The Alliance, however, the organ of the Liberals, in an able article de-

clined to accept these overtures, showed up the inconsistency of such action upon the part of the convention, and declared, as has been already intimated above, that there was no half-way

between Evangelical Christianity and the position taken by extreme Liberalism.

As a denominational superstructure,

they have given to it the name of

"The Great Adamson's BOTANIC BALSAM.

GREATEST VICTORY OF MEDICAL SCIENCE.

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Regular Size, 35 and 75 cents.

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The logic of such reasoning was plain even to an Irishman; and no sooner had the dignified senator taken his seat, when a "son of Erin" arose. He is an intelligent Roman Catholic and a man of progressive ideas, who is interested in the welfare of the town. He said: "Mr. Moderator, I suppose by the way Mr. —— talks, he would have us quit preaching the Gospel because there are some people who will go to hell."

This was a stinging rebuke; all the more so because of the source from whence it came. The audience sent up a storm of applause for the Irishman's happy hit, and the overthrow of the Senator's argument.

It is almost needless to say, that the article was adopted by a nearly unanimous vote.

Obituaries.

LIZZIE FILE, after several months of patient suffering with consumption, died, Nov. 17, 1882, in Gorham, Me., aged 17 years.

Death to her was no terror. She could say, "For me to live is Christ, but to die is gain."

She sought and found the Saviour when a child of only eight years of age, and her life ever after was so pure and consistent that even the doubtful were convinced that there may be genuine conversion in child hood.

Members of her large infant Sunday-school class often inquire about their teacher, whom they loved so much, leaving them and going to heaven. Her funeral was held in the church, which was filled with those who had loved her, and many wardens were laid over the white coffin of a soul still white, "washed in the blood of the Lamb."

PERRY CHANDLER.

Died, in Weston, Vt., Feb. 25, 1883, Mrs. E. E. Hale, wife of Jacob C. Hale, of Weston, Mass., aged 27 years.

Sister Hale was converted to God and joined the M. E. Church in Arrowsic some nine years ago, during the pastorate of Rev. C. L. Haskell. Soon after she was transferred by letter to the M. E. Church in Dresden. He was a true man, true to God, true to his family, true to his pastor, and always at his post the office of class-leader for a number of years. For weeks his sufferings were great, but no murmur passed his lips. He fought the good fight, he kept the faith, and triumphantly passed away, to do no more. We miss him here, but expect to meet him where the storms never blow and the long summer is given. A widow and two daughters in their loss. May the Lord comfort them!

J. S. CROSBY.

REV. JONATHAN WHITNEY was born May 30, 1815, in Greenbush, Vermont. His father died before he was five years old. His mother kept the family together until her death failed. At eight he went to live with Mr. Sawyer, with whom he stayed till he was fourteen. At about this time he united with the M. E. Church. He was poor from his childhood. His people were members of the Baptist Church. At this time he entered upon his battle for himself. He attended school as he had opportunity, frequently studying by the light of the chimney fire. At about twenty he began holding meetings. At twenty-five he was licensed to exhort in Poulton circuit, Vermont. He was soon after licensed as a local preacher in Derby, Vermont. He entered into business and followed it successfully, serving as a local preacher according as his services were needed. He supplied the Brownington circuit, Vermont, for a time; was married to Sarah Sprague, March 12, 1810. He supplied circuits for nearly three years. He entered the Vermont Conference in 1814, and was in due time ordained deacon by Bishop Jones, and elder by Bishop Hedding.

He died before he had reached the age of twenty-five years.

M. ADAMS.

BRO. HARRISON P. HAYNES died in Tilton, N. H., Jan. 3, 1883.

In Boston, in 1815, gave his heart to the Saviour and received the ordinance of baptism and the right hand of fellowship from the celebrated Rev. George Pickering, then pastor of the Church Street M. E. Church. Bro. Haynes was a true-hearted and devoted Christian at home and abroad, and for a long time was one of our eligible members in the church of Tilton. Though a man of few words naturally, yet of his saving faith in Christ his frequent testimonies in the classes meetings were clear and assuring, and more than all, his daily life gave sure testimony that he was a saved man. His death was an additional evidence that "our people die well." For thirty-six years his family almost lacked the income of daily prayer till he was too feeble to arise from his bed.

His health had been somewhat impaired by excessive fatigue and prostration at the time his homestead was destroyed by an incendiary fire two years before; but he had, for the most of the time, confined his daily labor till within a few days of his death.

Taken suddenly from his bed, he gradually recovered, though after two years was again compelled by failing health to superannuate.

He removed to Waseca, Minn., in 1875, and lived on a small farm, doing valuable work in the church as Waseca as preacher, Sunday-school superintendent and trustee.

He undertook to supply Morristown circuit, and did good work for a time, but at last his health utterly failed, and he was compelled to give up his charge.

He and his wife came to the home of the writer, in Minneapolis, Minn., to spend the winter, hoping by entire rest and good medical care to rally; but in November last he was compelled to retire to his room, and though all was done for him that human skill could devise, he gradually failed until, Feb. 18, 1883, he fell asleep in Jesus. He was a good, true man, a faithful and devout Methodist minister. During his last illness he was a great sufferer, but very patient and fully resigned. He frequently expressed his confidence and trust in the great verities of that Gospel he had preached to others.

He leaves a widow sorrowfully to walk the journey of life alone, and a son — Rev. H. H. Hayes, an efficient and popular Episcopal clergyman in Fort Collins, Colorado. Our church in Tilton loses another pillar — the fourth in two years, and the eighth in six years. On whom shall the mantle of the fathers fall?

N. P. P.

A. C. TITT died at Mystic River, Conn., in his 75th year.

The name of Bro. Titt has long been identified with Methodism in the Mystic Valley.

Though not among the first, he was yet one of the earlier members of the Mystic Bridge M. E. Church, joining the same in 1812.

He was the first superintendent of the Sunday-school, and held the position for more than

twenty-five consecutive years. He was early a steward and trustee, and for more than thirty-five years a faithful class-leader. Though a warm supporter of, and persistent laborer in his church, he was free from sectarian prejudices, and rejoiced in the spread of Christ's kingdom everywhere. He was beloved by all denominations.

Of his life, as of the lives of but few men, we may say it was blameless. His business career of many years was in strict honesty; his Christian bearing in the church and community was the praise and admiration of all, while in the home circle of wife and seven children his cheerfulness and tender love are only too sadly missed. He was self-sacrificing almost to an extreme. He lived for others, not for himself. The children were his delight; he distressed his care; and to the sick and dying he ministered constantly. And not the least of his virtues was his unassuming character. Though possessed of the rarest of Christian qualities, he seemed all unconscious of his own excellencies. But others knew them, and the impress of that life is found on old and young.

Bro. Titt came to death with Christian calmness and fortitude. He left explicit directions concerning his burial, the tenderest messages for his loved ones, and words of affection for the church and Sunday-school.

W.

"Sleep splendidly."

A gentle man in Memphis, Tennessee, who has been using the Compound Oxygen Treatment, in speaking out its good effects in his case, says: "I find my general health splendid. Work all day — no weariness at night, except that caused by work. Sleep splendidly! Appetite best in the world. No cold since using the Oxygen." Our treatise on Compound Oxygen, its nature, action, and results, with reports of cases and full information, sent free. DR. STARKEY & PALEN, 1109 and 1111 Girard Street, Philadelphia, Pa.

DR. STARKEY & PALEN.

AGENTS WANTED for our GREAT HOUSEHOLD BOOK, "HOW TO LIVE" by Dr. Edwards. Now ready. Apply early. Jas. H. EARLE, Boston.

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MAINE CONFERENCE APPOINTMENTS.

PORTLAND DISTRICT.
CHARLES J. CLARK, Presiding Elder.
(P. O., Woodford's, Me.)

Alfred, W. F. Holmes, Baldwin and Hiram, H. Chase, Bartlett and N. Conway, D. Pratt, Jr., Berwick, E. W. Simons, Blodfod, E. T. Adams, Bowery Beach, Hatch, Capo, Elizabeth Depot, Knobville, C. C. Pennington, Our Purpose, A. Cook, Chasse, begne, T. Whittier, Conway, to be supplied, Cornish, F. Groveren, Elliott, J. H. Tracy, Fairmount and Cumberland, B. Freeman, First Village, J. Collins, Frye, supplied by Dr. G. G. Gould, G. W. Win-
win's Mills, R. H. Kimball, Gorham—North St., W. F. Marshall; School St., T. F. Jones, Hollis, supplied by S. Sawyer, Ken-
nunk, T. P. Adams, Keweenaw, Gen. K. Atkinson, Keweenaw, S. W. Warren,
Keweenaw Falls, Turner, Kittery—First Church, A. Hamilton; 2d Church, P. Chandler, Maryland River and Ogunquit, S. T. Record, Newfield, D. Waterhouse, Oak Ridge, supplied by W. H. Ormond; Portland, Chestnut Street, A. McAllister; Congress Street, G. D. Lindsay; Island Church, C. F. Parsons; Pine Street, J. C. West, End J. G. Stetson, Anna, E. S. Stetson, W. F. Berry, Sacro Farny, J. M. Woodward, Shephard, Anton and West, Newfield, H. B. Wardwell, South Berwick, E. W. Hutchinson, South Biddeford and Standish, P. L. Miller, to be supplied, W. H. McAllister, E. W. Stow, South Berwick and Buxton, C. E. Bishop, Stowe, The Harbor and Lovell, to be supplied, West Scarboro', J. Cobb, Woodford's, W. W. Baldwin, York, G. C. Atkinson, J. H. Pillsbury, teacher in High School, Springfield, Mass.; member of Chestnut St., Portland, Quarterly Conference.

LEWISTON DISTRICT.
CHARLES F. ALLEN, Presiding Elder.
(P. O., Brunswick.)

Andover, to be supplied, Auburn, L. G. Sprague, Bath, E. W. Weston, W. A. Jones; Wesley Chapel, A. S. Ladd, Bethel, S. Hooper, Bowdoinham, H. B. Mitchell, Bridgton and Denmark, A. R. Sylvester, Brunswick, W. C. Sterling, Bryant's Pond, C. G. Hinckley, C. W. Hinckley, Daniel Junction, to be supplied, East New Haven, mouth and Freetown, B. Pease, East Poland and Mind, G. Hoyt, Gardner, I. Luce, Gorham and Orr's Island, supplied by D. F. Foster, Livermore, L. C. Street, L. C. Sanderson, Lewiston, Park Street, F. C. Rogers, Lisbon and Sabattus, R. E. Blahee, Mechanic Falls, D. Church, S. D. Brooks, Newry, Upton, Vassal (H.), Mc-
gill, Way, Newell, Vassal, Upper, supplied by H. Williams, North Auburn, Buckfield, and Turner, to be supplied, North Norway, Mas-
son, and Albion, E. E. Budden, North Windham, Gray and Raymond, to be supplied, Parsons, Parsons and Belgrade, S. Merrill, Richmond, F. W. Smith, Rumford Centre, East, and the Corner, N. D. Center, South Auburn, supplied by C. A. Merrill, South Paris and Belgrade, G. L. Burback, to be supplied, Skowhegan, Orford, and Sweden, J. H. Snow, West Cumberland and Duck Pond, supplied by A. J. Dearborn, West Durand and North Town, A. C. Tritton, H. C. Shadlock, Professor in Boston University, a member of Bruns-
wick Quarterly Conference.

AUGUSTA DISTRICT.
ABEL W. POTTER, Presiding Elder.
(P. O., Waterville, Me.)

Augusta, W. Bradley, East Readfield, to be supplied, W. C. Weston and W. J. R. Macerman, Farmington, A. C. Con-
ferringon, C. Stone, Fayette and East Livermore, C. Munger, Hallidell, E. Martin-
kin, Industry and Stark, L. P. C. French, Kent, Kittery and Kittery Point, B. Lamp-
ham, Kingfield, Lanes, and Eustis, supplied by J. P. Roberts, Lewiston, Leds, supplied by J. P. Cole, Livermore, W. Canham, Livermore, Gray and Jay Bridge, M. E. King, Phillips, Franklin, Centre, supplied by M. L. Mayr, Monmouth, L. C. Hinckley, Mount Vernon, Vienna, and Belgrade, O. H. Stevens, New Portland and New Vineyard, supplied by J. Robinson, New Sharon and Newell, G. W. L. Hinckley, North Anson and Madison, Hinckley, North Augusta, supplied by C. A. Langdon, North Durand and North Sidney, to be supplied, Phillips and West Phillips, W. H. Foster, Skowhegan, L. H. Bean, Belgrade, C. W. B. Battelle, Strong and Farnsworth, G. G. Holmes, Temple, supplied by E. Gurley, Waterville, W. S. Mclester, Wayne and North Wayne, to be supplied, Wilton, J. M. Frost, Windrop, G. F. Cobb, H. P. Torsey, Financial Agent, A. F. Chase, and F. A. Robinson, Professors in Maine Wesleyan Seminary and Female College; members of Kent's Hill Quarterly Conference.

J. L. Morse, Professor in Northwestern University Preparatory School; member of Kent's Hill Quarterly Conference.

Milton S. Vail, Missionary to Japan.

N. C. Clifford, Sug'y, Conference Tract Agent; member of Monmouth Quarterly Conference.

E. A. Smith, transferred to Maine Conference; President of Maine Wesleyan Seminary and Female College.

RHODE ISLAND.

The Cranston St. Methodist Church was helped by a collection in the N. E. Southern Conference \$108.50.

Henry M. Davis, of St. Paul's Church, Fall River, carpets the entries and the Sunday-school room of the Cranston St. Methodist Church, Providence. This is a most opportune gift, and is highly appreciated by the little band struggling to prepare a house in which they may invite the community to hear the Gospel.

How are we ever going to get through our spring and summer's work? We begin all run down, tired out before it begins." So say many a farmer's family. "We answer, go to your druggist and pay five dollars for six bottles of Ayer's Sarsaparilla. This is just the medicine you need, and will pay compound interest on the investment."

If VEGETINE is taken regularly, according to directions, a certain and speedy cure of Dyspepsia will follow its use.

The MOST ELEGANT PATTERNS of carpets, rugs and mats may be obtained of Joel Goldthwait & Co., 169 Washington Street, Boston.

The annual announcement of the Institute of Technology will be of interest to all intending to send their sons to this, the best of our scientific schools.

REMOVED.—The Boston Agency of Home Life Insurance Company of New York, and Insurance Agency of James M. Burgess, have removed to 18 Post Office Square, Boston.

SNEEZE, SNEEZE, SNEEZE, until your head seems to drop off, until your nose and eyes discharge excessive quantities of a thin, irritating, watery secretion. This is catarrh, or cold in the head, and is instantly relieved by a single dose, and permanently cured in most cases by a package of Sanford's Radical Cure for Catarrh. Complete for \$1.00.

Another Bank officer's escape. C. S. Davis, First National Bank, Elizabeth, N. J., was cured of catarrh by Ely's Cream Balm. He escaped the chronic form of that loathsome malady. Read advt. for further facts.

Rear Admiral Baldwin, U. S. N., will represent this country at the coronation of the Czar.

Church Register.

HERALD CALENDAR.

Hamilton Camp-meeting, Aug. 17-23. Meetings for the promotion of Holiness, every Monday, at 2:30 p.m., in Wesleyan Hall.

NOTICE.—A. "Rev." "Prof." — A. C. Dixon is abroad lecturing on temperance and on the Pyramids, and preaching. He claims to be a local preacher of Albia, Ia. The pastor there, Rev. W. N. Grounds, writes me that he is a fraud—and not worthy of confidence.

A. J. MERCHANT,
Pastor 1st Ch., Corry, Pa.

NOTICE.—The regular monthly meeting of the Woman's Home Missionary Society will be held Monday, May 7, at 1 p.m., in the Wesleyan Building, Bromfield St., Boston.

A. W. JOHNSON, Rec'd. Secy.

QUARTERLY MEETINGS.

LYNCH DISTRICT—FIRST QUARTER.
APRIL.

Chester, Walcott St., 25, Pawtucket, 29, p.m.

20, a.m.—MAY.

Lynn—Common St., 5, Everett, 19, 20, p.m.

Lawrence, Parker St., 5, Melrose, 6, p.m.

Marlborough, 6, p.m.; Framingham, 7, p.m.

Stow, 7, p.m.; Lancaster, 9, 11, 12, p.m.

Glovershire—King St., 11; Andover, 21,

Riverside, 12, 13, a.m.; Ipswich, 23,

Newburyport—Washing-
ton St., 14, eve.

Beverly, 15, 16, 17, p.m.; Peabody, 16,

Gloucester—King St., 11; New-
port, 17, 18, 19, eve.

Wellesley, 18, 19, eve.

Medford, 19, eve.

Watertown, 20, eve.

JUNCE.

Clifford St., 2, 3, a.m.; Middle-
ton, 15;

Melrose, 16, 17, a.m.; Stoneham, 17, p.m.

Wakefield, 17, eve.

Concord, 18, 19, eve.

Lincoln, 20, eve.

Beverly, 21, eve.

Boston—Meridian Street,

21, 24, a.m.; Saratoga St., 24, p.m.

Winthrop, 24, eve.

Wilmington, 25.

These goods are sold much under the retail prices, and should be inspected by those thinking of purchasing this season.

Carpets

WHOLESALE AND RETAIL.

JOHN & JAMES

DOBSON,
MANUFACTURERS.

525 & 527 WASHINGTON STREET.

To make room for the alterations in our Store, we shall close out a large line of Carpets in our retail department at the following low prices:

WILTONS, damaged by water, \$1.75

AXMINSTERS, " " " 1.50

ROYAL VELVETS, . . . 1.50

5-FRAME BODY BRUSSELS 1.25

TAPESTRIES, . . . 65 & 75 cts.

EXTRA SUPERFINES, . . . 75 cts.

ENGLISH SHEET OILS, \$1.00

These goods are sold much under the retail prices, and should be inspected by those thinking of purchasing this season.

JOHN & JAMES

DOBSON,

525 & 527 WASHINGTON STREET.

25

These goods are sold much under the retail prices, and should be inspected by those thinking of purchasing this season.

A LITERARY AVALANCHE.

"What is the world coming to? The poorest man now is put on an equality with the richest, so far as books are concerned."

—**ENTERTAINMENT**, ST. LOUIS, Mo.

All books here advertised are ready for immediate delivery. You can pay for the books after you have received "Fair Terms to Buyers," given below.

2nd Point. Books sent to you at a price slightly above the cost of publication.

3rd Point. Promptly. The terms given are good for ten days only. The sixpence is one item essential to the low prices.

4th Point. But slender them instead. Some are friendly at heart, but I consider them only small discounts, and the profits of honest publishers, and of interest, include the majority against me.

A. J. MERCHANT,
Pastor 1st Ch., Corry, Pa.

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